

THE NUR AF SEAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—March 8th, 1907.

No. 10

FOREIGN TELEGRAMS.

London, Feb. 26.

In the House of Commons Mr. McKenna's Bill designed to meet the grievances of the Passive Resisters has passed the first reading by 264 to 109. The Bill provides that the managers of denominational schools shall refund to the local authority one-fifteenth of the teacher's salaries representing the cost of denominational instruction, otherwise the school shall cease to be unrecognized.

Mr. Balfour did not oppose the Bill.

Lord Curzon has written to Lord Newton that he is glad the latter has introduced his Bill for the reconstruction of the House of Lords. Lord Curzon especially approves the provision for making a seat in the Lords dependent upon distinguished public service. He advocates life peerages on a large scale with a view to the representation of different classes, including the Indian Civil Service and the Colonies. If the Lords themselves initiate a surrender of a portion of their privileges they would be playing a similar part to the great nobles in the time of the Revolution, who, divesting themselves of most of their prerogatives, built up the reformed constitution and started the country on the advance which has had such astonishing results.

London, Feb. 27.

The American Government has decided to construct the Panama Canal itself. The Canal Engineer, Mr. Stevens, has resigned and the Engineer, Major Nothals, will succeed him.

A protestant school in Montreal has been burned. The pupils in the school became panic stricken and seventeen were burned to death.

Yesterday's minority in the Commons on the first reading of Mr. McKenna's Bill for meeting the grievances of the Passive Resisters was composed of Unionists and Irish Members. It is understood that Mr. Balfour will oppose the second reading.

Mr. McKenna will also introduce an Education Bill embodying the uncontroversial clauses of last year's Bill.

It is understood that Mr. Balfour will oppose the second reading of Mr. McKenna's Bill and will also introduce an Education Bill embodying the uncontroversial clauses of last year's Bill.

London, Feb. 28.

The House of Commons by 198 votes to 90 adopted a resolution expressing the desirability of disestablishing and disendowing the Church of England.

Mr. Birrell said he personally believed that the Church freed from the trammels of the State would be restored to a position of spiritual authority, but the Government did not intend to assume responsibility for the resolution as their hands were already full.

London, Feb. 27.

The Dama opens on the 5th March.

London, Feb. 28.

A most formidable bomb was found yesterday on the railway from Tsarkoe Selo to St. Petersburg just prior to the journey of the Grand Duke Nicholas.

Another deadlock in connection with the French Church question has arisen. The Vatican formally refuses to accept the Government terms regarding the leasing of churches.

Mr. John Robertson and Mr. Rutherford asked a batch of questions regarding the administrative and educational matters in

Egypt, including the use of Arabic as a medium of instruction in agricultural schools and other Government schools.

Sir Edward Grey replied by referring all questions to Lord Cromer's reports or by stating that the questions dealt with administrative matters in the details of which it was unusual and undesirable to interfere with the discretion of the Egyptian Government.

In the House of Commons Mr. Winston Churchill announced that the Imperial Government had approved the nominations for the Transvaal Council and was satisfied that it adequately represented different sections. The Government accepted the fullest responsibility and there could be no question of revision of the action of Lord Selborne who, they were satisfied, would perform the task impartially.

London, March 1.

M. John Fuller, M. P., has been appointed Vice-Chamberlain in succession to Mr. Beaumont who has succeeded to the title of the late Lord Allendale.

Mr. John Whiteley has been appointed Government Whip and this causes a by-election at Halifax.

London, March 2.

Sir Henry Campbell Bannerman in an article published in the new Liberal weekly journal called *The Nation* says he considers the objections to discussing the limitation of armaments at the Hague Conference as baseless. He points out that the original conference was convened with that object. Britain, says the Premier, has already shown her sincerity by reductions in the Army and Navy and he is convinced that the world recognises that British naval preponderance is not aggressive.

London, March 3.

Baron Badberg, a member of the Russian Council of the Empire, was driving in Reval when he was attacked by six men. He and his servant were killed and the coachman wounded. The gendarmic chief of the Transcaucasian Railway at Tiflis has been shot dead in the street.

Of 493 members of the new Duma elected 311 are Oppositionists.

London, March 1.

Russia has paid compensation for the sinking of the German steamer *Tetartus* with a cargo of railway sleepers by the cruiser *Riton*.

The claims of the British vessels *Althamra*, *Ikhoma* and *Knight* Commander remain still unsettled.

London, March 2.

Prince Alexander of Teck will take to the Hague the Grand Cross of the Order of the Bath conferred upon Prince Henry in recognition of his bravery in assisting in the rescue of the *Berlin's* passengers.

Ranjitsinhji telegraphs to the *Express* newspaper thanking the public for congratulations and hoping to retain the affection and esteem of his British friends by playing the game on another field.

Allahabad, March 3.

London, March 2.—Prince Edward of Wales has passed the preliminary examination for entry to the Royal Naval College at Osborne. *Pioneer Special*.

London, March 3.

Sir A. Svetlenham has resigned the Governorship of Jamaica.

London, March 4.

President Roosevelt has sent a hundred dollars to the New York Famine Relief Fund. He writes that Russia has been a good friend to America in the past and appeals for contributions.

EDITORIAL NOTES.

The following letter was received by the Editor two weeks ago but escaped proper attention at the time.

To the Editor, Nur Afshan, Ludhiana,

Dear Sir,

I trust that the following items regarding the North India School of Medicine for Christian Women may commend themselves to you as proper for place in your paper. The aims of the School are most worthy, and as Government is dealing so generously it seems desirable that news of its advantages should be given as widely as possible throughout the Christian Community. I may say that this Missionary Institution is not denominational, but inter-denominational. The President of the Board is Rev. J. C. R. Ewing, Principal of Forman Christian College, Lahore.

Yours faithfully.

E. E. Fife.

A very generous offer has been made to the North India School of Medicine for Christian Women, Ludhiana, Panjab, by a gentleman in Dublin, who is interested in the medical training of Christian young women in India. He will make donation of £1000 to the School if an annual increase of £400 is secured by Nov. 2nd. 1907. The £400 may include interest on additional sums raised and vested and new subscriptions, but not on Government Grants. In consequence all amounts given to the School this year will have not only their own value but will help to secure this large conditional donation.

In consequence of a special grant received for the purpose the School is now able to offer to girls who have passed the Entrance Examination to some University, and wish to train for Hospital Assistants, free Scholarships covering board and tuition, and in addition a certain amount of pocket money. It is hoped that the fact of this special privilege will become generally known among Christian young women possessing this qualification, and wishing to study medicine. The next Session begins in April, and applications should be made early. Scholarships can be given only to those who names are on the books by April 1st. All letters of inquiry should be addressed to the Vice-Principal, Ludhiana, Panjab.

E. E. F.

TIME.

Time is

Too Slow for those who Wait,
Too Swift for those who Fear,
Too Long for those who Grieve,
Too Short for those who Rejoice;
But for those who Love,
Time is not.

—Henry van Dyke.

PEARLS BY THE PINT.

In the pearling town of Mergui, near the mouth of the Irrawaddy River, resides a trader named Ushway, who owns more pearls, and bigger ones, than any other man living. Mr V. C. Scott O'Connor, the Comptroller of Assam, who visited him not long since, says that he keeps the gems in big bottles, dozens of them, ranged along the shelves like jars of pickles or jam in a grocer's shop. Twenty-five years ago Ushway was a poor, ragged "beach comber." One day he was wandering disconsolately on the strand of a small uncharted island in the Mergui Archipelago, when his attention was arrested by a series of piercing shrieks. Rushing to the spot whence they proceeded, he discovered in the water a young native girl, in the clutches of a huge devil-fish. She had been bathing, and had been gripped by the lurking monster. Without hesitation Ushway drew his big sailor's clasp-knife and gave battle to the monster, ultimately killing it. The girl's father, who proved to be a sort of chief amongst the islanders, gave his daughter in marriage to her preserver, and set all his people fishing for pearls to furnish her with a wedding portion. Their phenomenal success opened Ushway's eyes. He settled down there, and started pearl fishing on his own account. He also bought numbers of the gems from the Salon natives—who were of course, ignorant of their value—at the regular all-round rate of two shillings apiece. This, however, was for fine specimens only. Seed pearls he purchased by the pint.

The Duchess of Aosta has recently resumed in Naples the custom that made her so popular in Turin—that of personally dispensing charity. She does much to relieve suffering among the poor, and makes house-to-house visitations in the slums, alleviating a great deal of suffering.

LET SOMETHING GOOD BE SAID

When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy, no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said.

—James Whitcomb Riley.

A NOTABLE INSTANCE OF THE NEGRO IN POLITICS.

(Booker T. Washington, in the 'Outlook,' New York)

It is not often that one finds a colored man acting in the capacity of Mayor of a city of 208,000 inhabitants, yet when I visited Toronto, Canada, not very long ago, I found that for two months during last summer a negro had occupied that position while the regular Mayor was absent in Europe. The man to whom I refer is the Hon. William P. Hubbard, President of the Board of Control, which in Toronto is the Mayor's cabinet. As the highest officer in the cabinet, Mr. Hubbard becomes acting Mayor when the regular Mayor is away.

It has been my habit for some years past to take note, in the course of my travels about the country, of those members of my race who, by the exercise of those common virtues that are within reach of the humblest man, have achieved some sort of success and made themselves respected in the communities in which they live.

I have taken particular note of these men because their successes indicate possibilities that are open to the great majority of black men in this country, and because I believe these men, as a class, represent a new type that is coming into existence among the people of my race. The class of men to which I refer do not belong to the ignorant proletariat who are without property and without self-respect, neither do they aspire to belong to the professional and literary classes in which success is ordinarily gained by those who have some special talent for that sort of labor. They constitute rather a sober, industrious, thrift, self-respecting middle class—a class which is the backbone of every race and every people that has successfully entered into and become a part of our modern industrial civilization.

William P. Hubbard, Comptroller of the city of Toronto, has been for twelve years, first as Alderman and then as Comptroller, a member of the city legislature of Toronto. Although during this time he has given his attention almost exclusively to the work of a political office, he represents in an exceptional way the class of practical negro business men to which I have referred. I have met men of this class in nearly all the various vocations of life. They are farmers, tradesmen, business men, contractors, and bankers, and comparatively few of them have had the opportunity of college education; most of them have made their way up from the humblest walks of life, and have gained success, not because of any exceptional talent which would have placed them at the outset in a class by themselves, but merely through patient and persistent effort, meeting obstacles and overcoming them cheerfully, courageously, day by day and week by week.

Mr. Hubbard was born in Toronto in 1848. His parents, who were of African, Anglo-Saxon, and Indian pa-

rentage, came from Richmond, Virginia, in 1844. His father, Mosley Hubbard, died at an advanced age in Toronto in the year 1897. He was said to be one hundred years old at his death. Both of young Hubbard's parents were free. His father brought with him eight hundred dollars in cash, which he had earned as a carver in a Richmond hotel and afterwards at the Niagara House at Niagara Falls. Hubbard remembers his father as a sober, reserved man, who never smoked or drank. His mother, on the contrary, was of the opposite disposition, genial, sympathetic, and fond of company. Mr. Hubbard seems to have combined the qualities of both his parents. He has the easy and friendly manners of his mother, but he has also a vein of sober earnestness which has enabled him to gain in an unusual degree the confidence and respect of his fellow-citizens.

Coming to Toronto, Mr. Hubbard's father and mother rented a little piece of land on the outskirts of the city, where they kept for many years a market-garden. After a time the elder Hubbard obtained work in the city as a pork-packer, but the garden was kept by Mrs. Hubbard and the children. Mr. Hubbard was born in 1848 on this place in a little cabin in which the family was then living.

Both father and mother made every effort to give all their children a common school education. Fortunately for him, young Hubbard obtained the good will of Colonel Robert Wells, who was much interested at that time in the welfare of the colored people who, coming from the United States, settled in that part of the Dominion. He sent him to what was known as the 'Model School,' a kind of high school well known in Toronto. After leaving school he was apprenticed to a baker by the name of John Kerr. He served his term as apprentice and journeyman, and was for eight years foreman of the shop. Ill health compelled him to give up this work, and he went into the livery business with his brother Alexander. In this business they prospered. Mr. Hubbard put his money into real estate. He built three cottages and two houses at this time, and has continued to invest his money in this and other ways until he owns at present fifteen houses and a store and pays taxes on about thirty-six thousand dollars' worth of real estate.

In 1894 Mr. Hubbard was elected to the position of Alderman from the Tenth Ward. In this election there was no question of party or color, but merely of fitness to serve the people of that ward. In this ward there are fifty thousand white people and sixteen colored. 'I got all the colored votes,' said Mr. Hubbard, 'but they were not sufficient to elect me.' From that time to the present Mr. Hubbard has been continuously a member of the city legislature, either as Alderman or Comptroller. As soon as he was elected to the office he set himself at once to making himself thoroughly master of all the details of the city's busi-



ness. His interest and knowledge of the problems of city government have grown steadily from that time, until he seems to have become generally recognized as the most competent man in the city government and the man who has the best record.

I took the pains to inquire, while I was in Toronto, from newspaper men, business men, and others whom I met, as to Mr. Hubbard's standing in the community. Mr. J. C. Hamilton, an attorney and a writer, who has interested himself for some years in the history and progress of the negro race, said: Hubbard has about the best record of any Alderman we have. I should not wonder if he would be Mayor some day.' The same opinion was expressed by several others with whom I spoke. That this is pretty generally the opinion of the people in Toronto is attested by the fact that at the last election he headed the poll in the vote for Comptroller, receiving 15,033 votes. As Comptroller Mr. Hubbard is a member of the Mayor's cabinet, and is elected, like the Mayor, by the city at large.

Mr. Hubbard has a reputation outside of the city of Toronto and throughout the Province of Ontario. He is President of the Ontario Municipal Association. At the time of his election last year the 'Canadian Journal,' said of him:

The new President, Comptroller W. P. Hubbard, of Toronto, is one of the well-known enthusiasts in municipal work all over Canada. Feeling that he has enough of this world's goods, Mr. Hubbard determined to devote himself to serving his fellow-citizens in municipal matters, and has given loyal service, not only to his own city of Toronto, but to the Province of Ontario and the Dominion generally.

Entering the City Council of Toronto in 1894, he this year attains his majority as a member of that body, for the citizens have shown their appreciation of his disinterested and valuable services by keeping him in office, first as an Alderman, then as Comptroller for one session, and now as Comptroller elected by the general vote of the whole city. He has served as Chairman of the Fire and Light Committee, and did splendid work there. As Chairman of the Island Committee he is credited with the concrete sidewalk and many other improvements. He has sat on the Harbor Board, the Technical School Board, Victoria Industrial School Board, and on that of the Children's Aid Society.

He is now Vice-Chairman of the Board of Control, the Mayor being the Chairman.

He has been an attentive and active member of the Ontario Municipal Association, and was elected a member of the Executive Committee at the first meeting.

This year the Association has elected him to the presidency, and under his guidance there is no doubt of a successful year.

An interesting fact about Mr. Hubbard's career is that he has made way in political life not as a colored man or as a party man, but simply as an efficient administrator. When I asked him to what he at-

tributed his success, he said: 'It is very simple. As soon as I became a member of the City Council I made it my business to know, as far as I was able, all there was to know about the affairs that came before me for consideration. I found that to do this meant that I must make a business of city government, and in recent years I have given all my time to that work.' Mr. Hubbard's success is due to no special gift nor to any particular good fortune, but merely to tact, intelligence, and unusually persistent effort on his part to do the work that was set before him as well as it was possible to do it.

The point which seems to be particularly important is that Mr. Hubbard represents a large and growing class among the members of my race, who silently and patiently, by deeds rather than by words, are doing much to solve the problem which the presence of the white and black races on this continent has created.

THE COURAGE OF PUNCTUALITY.

(President Hyde, in the 'College Man and the College Woman'.)

The courage of time is punctuality. When there is a hard piece of work to be done, it is pleasanter far to sit at ease for the present and put off the work. The thousand nothing of the hour claim our attention. The coward yields to 'their stupefying power,' and the great task remains forever undone. The brave man brushes these conflicting claims into the background, stops his ears until the sirens' voices are silent, stamps on his feelings as though they were snakes in his path and does the thing now which ever after he will rejoice to have done. In these crowded modern days, the only man who finds time for great things is the man who takes it by violence from the thousands of petty, local, temporary claims and makes it serve the ends of wisdom and justice.

There are three places where one many draw the line for getting a piece of work done. One man draws it habitually a few minutes or hours or days after it is due. He is always in distress and a nuisance to everybody else. . . . It is very risky—ethically speaking, it is cowardly—to draw the line at the exact date when the work is due; for then one is at the mercy of any accident or interruption that may overtake him at the end of his allotted time. If he is sick or a friend dies, or unforeseen complications arise, he is as badly off as the man who deliberately planned to be late and almost as much to blame. For a man who leaves the possibility of accident and interruption out of account and stakes the welfare of himself and of others on such miscalculation, is neither wise nor just; he is reckless rather than brave. Even if accidents do not come, he is walking on the perilous edge all the time; his work is done in a fever of haste and anxiety, injurious alike to the quality of the work and the health of the worker.

The man who puts the courage of punctuality into his work will draw the line for finishing a piece of work a safe period inside the time when it is actually due. If one forms the habit and sticks to it, it is no harder to

have work
than to fin
any thing
save liter
and work
hurry, not
such men

I am a
usually reg
element o
disagreeab
nent ends.
than the c
lie the me
who cannot
passively
tal to do
forces him
and comp
or who wi
ruption, b
For, whet
an office o
courage is
ever pains
public end

WHAT

Into

Th

And

Th

He s

As

The

And

And

And

Ad

Ad

Ca

Beh

Th

"For

Y

Such

Le

Dear

O

Gran

Li

ample. As
acil I made
all there
fore me for
nt that I
d in recent
ork' Mr.
or to any
telligence,
to do the
s possible

important
l growing
ently and
are doing
ce of the
reated.

TY.

Woman.)
en there is
ter far to
ork. The
attention.
'and the
rave man
ckground,
at, stamps
his path
ll rejoice
t, the only
man who
tly, local,
s of wis-

draw the
an draws
after it is
to every-
ly speak-
exact date
mercy of
ke him at
a friend
as badly
late and
leaves the
f account
s on such
s reckless
come, he
his work
ous alike
e worker.
ality into
ce of work
y due. If
harder to

have work done 10 days, or at least one day, ahead of time than to finish it at the last allowable minute. Then, if any thing happens, it does no harm. This habit will save literary workers an incalculable amount of anxiety and worry. And it is the wear and tear of worry and hurry, not the amount of calm, quiet work, that kills such men before their time.

I am aware that orderliness and punctuality are not usually regarded as forms of courage. But the essential element of all courage is in them—the power to face a disagreeable present in the interest of desirable permanent ends. They are far more important in modern life than the courage to face bears or bullets. They underlie the more spectacular forms of courage. The man who cannot reduce to order the things that are lying passively about him and endure the petty pains incidental to doing hard things before the sheer lapse of time forces him to action, is not the man who will be calm and composed when angry mobs are howling about him, or who will go steadily on his way when greed and corruption, hypocrisy and hate, are arrayed to resist him. For, whether in the quiet of a study and the routine of an office or in the turmoil of a riot or a strike, true courage is the ready and steadfast acceptance of whatever pains are incidental to securing the personal and public ends that are at stake.

WHAT SHALL I RENDER UNTO THE LORD?

By Edith Virginia Bradt.

Into the treasury the people cast

Their gifts, or large or small;

And looking on them as they hurried past,

The Master noted all.

He saw the coin—His quick ear caught its ring,

As in his pomp and pride

The rich man paused to leave his offering,

And passed on, satisfied.

And some there were who gave with grudging heart,

And some gave thoughtlessly;

And one, alas! held back a goodly part,

And no one knew, but He.

And one—a woman—of her scanty store

Cast in two mites; and He

Beholding said: "Lo, she hath given more

Than all this company."

"For tho' her gift is but a widow's mite,

Yet she hath given all;

Such gifts are ever precious in my sight,—

Let no one count them small."

Dear Lord, as in this latter day we bring

Our gifts, or large or small,

Grant me the grace to make my offering

Like hers, who gave Thee all.

THE MIDDLE AGE COMPARED WITH MODERN TIMES.

We often hear how our modern appliances wear upon our nerves. But think how the lack of modern appliances must have worn upon the nerves of our forefathers, and particularly our foremothers! Think what distance meant in the Middle Ages, when the news of a battle took days to travel, though carried by the swiftest horses. Horses! Think again of news being carried by—horses! And once more think, with a prayer of gratitude to two magicians named Edison and Bell, and with a due sense of you being the spoiled and petted offspring of the painful ages, that should your love be in Omaha this night and your in New York City, you can say good-night to her through the wall of your apartment, and hear her sigh back her good-night to you across two thousand miles of the American flag. Contrast your luxurious communicativeness with the ease of the lovers of old-time. Say that you have just married a young woman, and you are happy together in your castle in the heart of the forest. Suddenly the courier of war is at your gates, and you must up and arm and away with your men to the distant danger. You must follow the Cross into the savage Kingdom of the Crescent. The husband must become the crusader, and the Lord Christ alone knows when he shall look on the child's face of his wife again. Not a pay-station as yet in all the wide world, and fully five hundred years to the nearest telegraph office!

And think of the young wife meanwhile, alone with her maids and her tapestry in the dank isolation of her lonely, listening castle. The only news of her husband she can hope for in a full year or more will be the pleasing lies of some flattering minstrel, or broken soldier, or imaginative pilgrim. On such rumors she must feed her famishing heart—and all the time her husband's bones may be whitening unepitaphed outside the walls of Ascalon or Joppa.

There is an old Danish ballad which quaintly tells the tale of such of old long-distance days, with that blending of humor and pathos that forever goes to the heart of man. A certain Danish lord had but yesterday taken unto himself a young wife, and on the morrow of his marriage there came to him the summons to war. Then, as now, there was no arguing with the trumpets of martial duty. The soldier's trumpet heeds not the soldier's tears. The war was far away and likely to be long. Months, even years, might go by before that Danish lord would look on the face of his bride again. So much might happen meanwhile! A little boy, or a little girl, might be born to the castle, and the father, fighting far away, knew nothing of the beautiful news. And there was no telephone in the castle, and it was five hundred years to the nearest telegraph office.

So the husband and wife agreed upon a facetious signal of their own. The castle stood upon a ridge of hills which



could be seen fifty miles away, and on that ridge the bride promised to build a church. If the child that was to be born proved to be a boy, the church would be builded with a tower, if a girl, with a steeple. So the husband went his way, and there years passed, and at length he returned with his pennons and his men-at-arms to his own country. Scanning the horizon line, he hurried impatiently toward the heliographic ridge. And lo! when at last it came in sight against the rising sun there was a new church builded stately there—with two towers.

So it was the most important of all news in the Middle Ages; and yet to-day, as I said, you in New York City have only to knock good-night on your wall, to be heard by your true love in Omaha and hear her knock back three times the length of France:

SCIENCE NOTES.

The report comes from England that all difficulties in the way of using ramie as a textile, have been overcome. Similar announcements have been made before, but the present one seems to have solid foundation. There is an exhibition, just now, in London, of all kinds of dress fabrics, tapestries, muslins, upholsteries, etc., all made of ramie. Much time, money, and hope, have, been expended in the past, and in vain, in the attempt to utilize this material. Ramie is the inner fibre from the stalk of a species of nettle which grows largely in India and China (whence it is exported under the name of 'China grass'), in Africa, East and West, in the Straits Settlement—in almost every part of the British tropical possessions. It has been known as an article of commerce for generations; it is spon, and, mixed, with cotton or linen thread, is woven in France and Germany. Great Britain supplies the world with ramie machines, but spins and weaves no ramie, except in the mills of one place, and these mills are run on American capital. Ramie has a tensile strength, greater than that of silk, cotton, or linen yarn. But knotted, it is extraordinarily brittle. There is a natural gum in the basta fibre (which is the part used in manufacture,) and it seemed impossible to get rid of this gum without making the residue too brittle for practical use. This is the obstacle which is now said to have been removed, and the discovery if no mistake has been made about it, is one of vast commercial importance. Four crops of ramie can be gathered every year, and the profit ought to be enormous.

—New York Post.

WRITE IT ON THE SKY.

The story is told of a man who sent word to Mr. Spurgeon saying that if he did not hear from him in a tangible way within a few days, he would "expose" him, intimating that there was some thing in the life of the great preacher which had better be kept under. But the true man sent back this short word: "Write it on the sky."

The fact was that he had nothing to fear; his life had been open before men from the beginning, and there was nothing to be concealed. It is needless to say he never again heard of the blackmailer, who expected to catch the preacher unawares, and not only get some money out of him, but also make him confess that there were some things in his life which were not what they should have been. But he got after the wrong man.

The truest protection against blackmail is innocence. A noted writer says: "If thou wouldst not be known to do anything wrong, never do it!" The man who ever walks in the light will not fear the works of darkness. They cannot harm him. It is the man who walks in the night who is liable to be attacked by the dwellers in the night. Keep in the daylight; have nothing to do with "shady" things.

The night is not only dark, but it contains foes that one cannot see; yet they creep up behind one, and strike—and the daydawn shows not only the work of a demon, but the life of a man who was near enough to the demon to be stricken. One need not always live in the blaze of the public eye; in a real sense, his own life is none of the public eye if his private life is lived in the daylight. Here is the strong sense of the philosopher repeated: "If thou wouldst not be known to do anything, never do it!"

—Baptist Union.

Miss Minetta Taylor, of Greencastle Indiana, for, years professor of romance languages in De Pauw University, speaks fluently twenty-two different tongues, is able to converse fairly well in nine others, and can read four more.

Mrs. Caroline Elizabeth Merrick, the author and philanthropist, celebrated her eightieth birthday recently, and was tendered a reception at the Era Club, New Orleans, in which representatives of every woman's club in that city were present.

The Cherrilyn street-car line of Denver, Colorado, is said to be owned solely by a woman, Mrs. George H. Bogue. On the uphill trip each car is drawn by a horse. At the top, the animals step upon the platform and rides down with the passengers, the car descending by its own weight.

In the Crimea the British left 60,000 corpses, which are interred in 130 cemeteries on ground occupied by the troops during that long and disastrous war.

The
This pa
work and
Indian Ch
Publish
price Rs. 2
Editor:
Bengal.
All co
vertisemen
Mission P

One-eighth
One-fourth
One-half
One
Full page

Jobs—2
1 a. per line

Address,

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 .8
English only	...	" 2 .8
Urdu and English	...	" 3 .8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ETAH U. P.

MESSRS WYLIE BROTHERS.

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Wylie Brothers,
Mission Press, Ludhiana.**

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc. For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

C. L. S.

RECENT PUBLICATIONS.

HIDAYAT I TIMARDARAN

A translation of Miss CREIGHTON'S Nursing Lessons.
(Roman Urdu) Cloth Re. 1.

THE MUSLIM CONTROVERSY (English)

BY REV. E. M. WHERRY, D. D.,

"The special object aimed at in the preparation of this book is to place within easy reach of the student of Islam the outlines of argument and contents of the book published in the Urdu Language & addressed to Muslim readers."

Price Rs. 1.

DAULAT-I-LAZAWAL.

A translation of Miss Marston's new book, "Riches that Fail Not."

SAMPAR DAI (Hindu Sects)

BY REV. B. B. ROY.

Price 6 As.

ADDRESS,

HONORARY SECRETARY,
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

A. T. S.

TWO NEW BOOKS.

Satyarath Parkash Darpan

BY

REV. G. L. THAKER DASS,

"A complete refutation of the Satyarath Parkash of Dayanand Saraswati."

GANJINA-I-ISLAM

BY

REV. E. M. WHERRY, D. D.,

Of special value to Theological Students, and Christian workers in general.

Price Cloth Back As. 8.

Cloth Rs. 1.

Address

THE MANAGER —

MISSION BOOK DEPOT, LUDHIANA.

OR NORTH INDIA TRACT SOCIETY,

ALLAHABAD.

The Presbyterian Widows' & Orphans' Fund

This Fund was founded in 1847. Over 300 persons have joined it. In 60 years 65 widows and families have received over Rs. 75,000 in pensions. This is Rs. 900 more than the members have paid in subscriptions. Present cash capital is over Rs. 42,500.

Rates lower than in any similar Pension Fund.

Any Indian Christian, man or woman, may join.

Pensions for old age, for widows, for widowers, for orphans.

Send post card, asking for Prospectus, to

REV. WALTER J. CLARK, M. A.,

MANAGING DIRECTOR,

NAULAKHA, LAHORE.